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A Representative Monthl of Things Japanese

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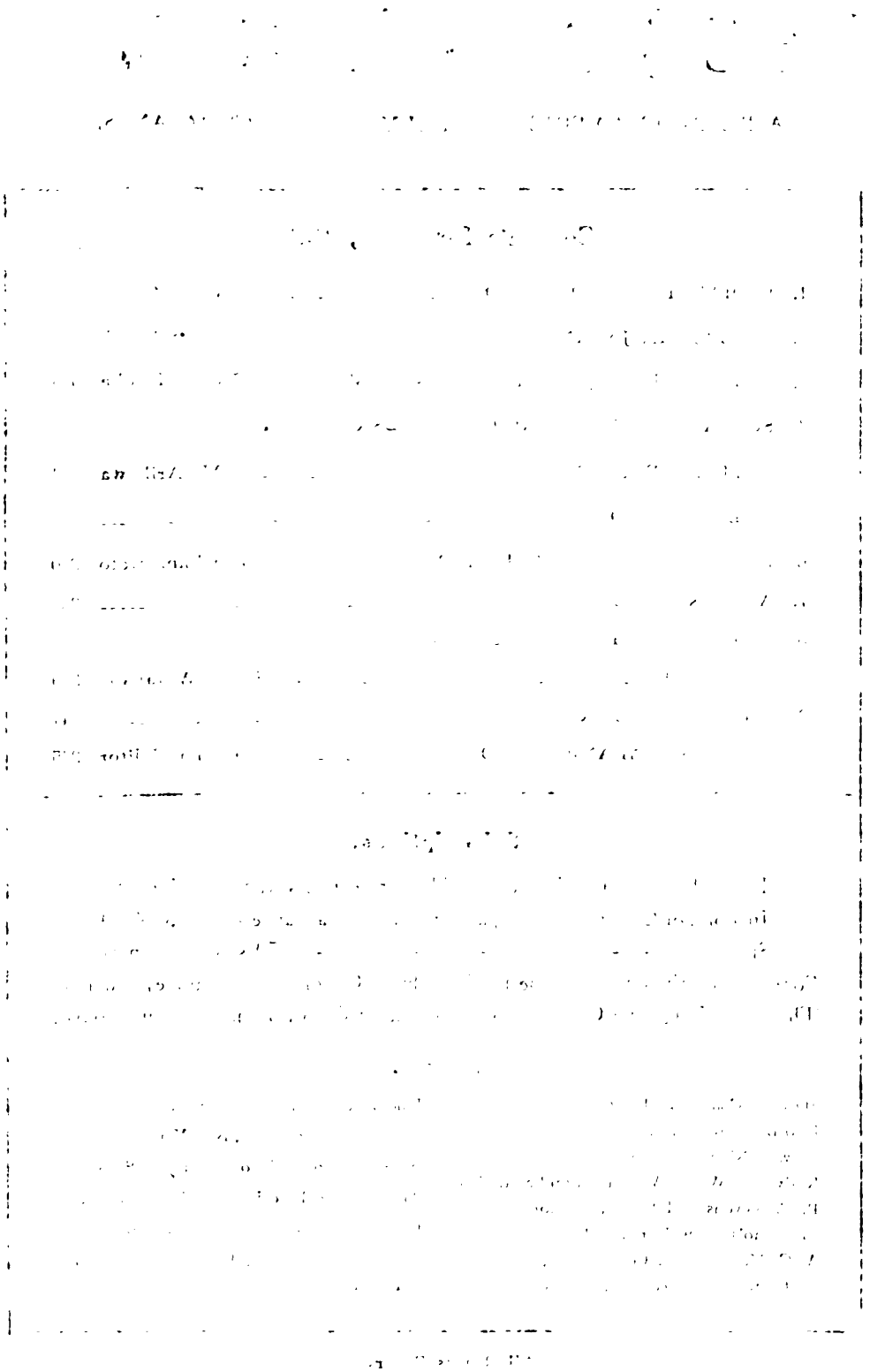

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Flower-viewing parties at Uyeno Park.

Flower-viewing parties at Uyeno Park.

Shell-gathering at Haneda.

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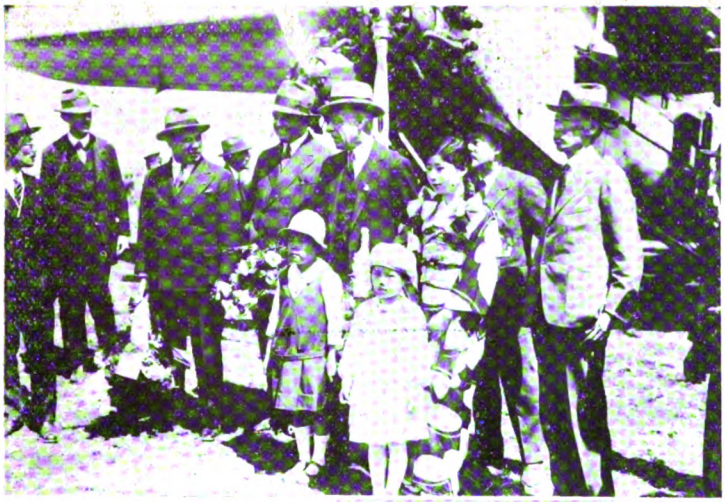

An America aviator, visiting Tokyo on April 7th. He came flying over Mount Fuji and cherry-blossoms. Mr. Black in the center.

Lines of shops opened underground at Uyeno on April 1st.

The Flower Festival at Hibiya Park on April 7th.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XX MAY 1930 No. 8

INDIAN TARIFF QUESTION

By M. OUCHI

JAPAN'S cotton industry, after suffering considerable disadvantage from changes in the monetary standard at the Chinese Customs, is now menaced, in the cotton tissue trade, by the raising of the Indian import tariff, which has been recently projected. On February 23th the Indian Financial Director presented the Budget for the fiscal year 1930-1931 to the Legislature, in which it was proposed to raise the import duty on cotton tissues from the present rate of 11 per cent. to 15 per cent.; and if the Legislature approves, to impose a 5 per cent. protective duty on cotton tissues from countries other than England, and also an *ad valorem* duty on gray cotton tissues at a minimum rate of 3½ annas per lb. for three years.

The Indian Government thereby intends to supplement to the extent of 12,500,000 rupees the estimated shortage of income in the Budget amounting to 42,000,000 rupees and to relieve India from financial difficulties of many years past. At the same time, it is hoped to benefit the English cotton spinning industry. It is supposed that to win the favour of England at present would be much to the advantage of India in solving the autonomy question.

The proposed imposition of a 20 per cent. duty on the goods from countries other than England, while English goods are subject to only a 15 per cent. duty is, however, plainly a discrimination against the former, and a very inappropriate measure from the viewpoint of international relations, as it will be understood as aiming to oust foreign products from the Indian market.

Moreover, what the Japanese cannot overlook is the proposal to impose an ad valorem duty on gray cotton tissues at the rate of 3½ annas per lb in the minimum; for it must be considered quite prohibitive for Japanese gray cotton tissues, which form the chief part of the cotton trade with India.

Gray cotton tissues were exported from this country to India during 1929 in greater proportion than other cotton goods, as may be seen from the returns

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THE INDIAN MERCANTILE

A REPRESENTATIVE ORGAN OF INDIAN INTERESTS

Vol XX MAY 1933 No 5

INDIAN TARIFF QUESTION

BY A CORRESPONDENT

INDIA'S cotton industry [illegible] considerable [illegible] in the [illegible] at the Ottawa Conference, [illegible] cotton trade by increasing [illegible] Empire import tariff which [illegible] temporarily protected. On 1st January [illegible] Indian [illegible] [illegible] [illegible] [illegible] present rate of 11 per cent. ad valorem; and if the Assembly approves, to impose a 5 per cent. protective duty on cotton piece-goods from countries other than Empire countries and also an ad valorem duty on cotton tissues at a maximum rate of 25 annas per lb. for the present.

The Indian Government thus hopes to supplement to the extent of 12,500,000 rupees the existing annual income in the Indian Budget to 72,000,000 rupees and to relieve India from financial embarrassment. Many years past, it is hoped to benefit the English cotton [illegible] [illegible] [illegible] [illegible]

of the Japanese Custom [illegible]
Duties —

(In Thousands of Yen.)

[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

It will be seen from the above figures

[illegible]	[illegible]	Customs Duties.	New Duties. Amount.	New Duties. Increase or
		[illegible]	[illegible]	
Raw [illegible]:				
"Dyeing"	[illegible]	8[illegible]4	[illegible]5	[illegible]3
"Other Uses"	[illegible]	6[illegible]2[illegible]	[illegible]5	52[illegible]
Lac:				
"Seed"	[illegible]	9[illegible]2	[illegible]5	[illegible]2
"Other"	[illegible]	8[illegible]4	[illegible]	3[illegible]
Shellac [illegible]:				
"Sold"	[illegible]	[illegible]	4 [illegible]	2[illegible]
"Fluids"	[illegible]	[illegible]00	4 [illegible]	3[illegible]
Skins [illegible]:				
"Ordinary"	[illegible]	[illegible]	[illegible]5	2[illegible]7
"Tanned"	[illegible]	8[illegible]0	1[illegible]37	[illegible]1
Skins (double value):				
"Raw"	[illegible]	[illegible]000	31[illegible]5	2[illegible]
"Tanned"	[illegible]	2[illegible]0	10[illegible]25	7[illegible]3
Skins [illegible]:				
"Raw"	[illegible]	[illegible]	[illegible]2	[illegible]4

The "new" Duties thus [illegible] that the new duty means 37 per cent. for "Three Lions" cloths and "Bandits" shirtings over the old rates, a more [illegible] 23 per cent. for "Tokio" shirtings and "Bow and Arrow" in the amount of 1.24 cent. for "Three Lions" cloths and 1.30 cent. for "Bilberds" shirtings over the old rates, a more [illegible] duty is imposed on those goods. [illegible] amounts a duty [illegible] of it [illegible] be [illegible] over [illegible] the [illegible] [illegible] from [illegible] Japanese [illegible] [illegible] rate be 1.30 [illegible]

Japanese [illegible] have [illegible] [illegible] [illegible]

of the Japanese Cotton Spinners' Union :—

(In Thousands of Yen)

Goods.	Exports to India.	Proportion to the Total Exports. per cent.
Finished cotton tissues ...	29,939	27.4
Bleached „ „ ...	3,387	3.1
Gray „ „ ...	75,743	69.4
Total	109,070	100.0

It will be seen from the above figures that gray cotton tissues form 69.4 per cent. of the total exports of cotton tissues from this country to India. If the new duty is imposed on these goods, the amount and percentage of it will be as follows, according to the current price, granting that the Japanese-Indian exchange rate be 130 rupees :—

Goods.	Lbs.	Current Price. Rupee	New Duty. Amount. Annas	New Duty. Percentage.
Raw cloths (4 yards) :				
"Dragon C"	13.0	8.024	45.5	35.4
"Three Lions"	13.0	6.528	38.5	37.0
Drills :				
"Star & Elephant" . . .	14.5	9.112	50.75	34.8
"Goose"	13.0	8.024	45.5	35.4
Shirtings (narrow) :				
"Soldier"	12.0	9.520	42.0	27.6
"Billiards"	11.5	6.800	40.25	37.0
Shirtings (common width) :				
"Naniwa"	10.0	7.610	35.0	28.7
"Torpedo"	5.05	5.640	18.37	20.7
Shirtings (double width) :				
"Bow & Arrow" . . .	9.00	9.660	31.5	20.3
"Naniwa"	11.5	8.570	40.25	29.3
Shirtings (treble width) :				
"Blue Swallow"	15.5	15.096	54.25	22.4

It will be seen from the above figures that the new duty makes 37 per cent. for "Three Lions" raw cloths and "Billiards" shirtings in the maximum, and 23 per cent, for "Torpedo" shirtings and "Bow and Arrow" in the minimum, involving per piece the amount of 1.24 yen for "Three Lions" raw cloths and 1.30 yen for "Billiards" shirtings over the old rates, or more than thrice larger, which amounts virtually to prohibitive rates.

Japanese cotton tissues have advanced most remarkably in the Indian market these last few years, and have nearly supplanted English goods. The following table, showing the imports of cotton tissues into India for the past three years, testifies to the superior position of the Japanese goods in the Indian market :

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(In Thousands of Yards)

Total Imports of Cotton Tissues:

Country.	1929. (To Oct. 31st)	1928.	1927.
England	1,110,105	1,472,574	1,546,631
Japan	435,556	308,930	333,810
Other countries . . .	116,802	159,336	130,286
Total	1,662,463	1,940,840	2,010,727
Raw Cloths Out of the Above Total Imports:			
England	80,552	124,217	166,241
Japan	257,401	173,885	184,130
China	15,052	5,325	6,794
Other countries . . .	1,696	1,735	3,403
Total	354,701	305,162	360,568

The new discriminative duty, if put in operation will, therefore, deal a severe blow at the Japanese cotton tissue trade. Regarding *dhoti* worn by the Indians, the English product was completely replaced by the Japanese product some years ago, and an English imitation of the latter has been made of late. The new rate will make the cost of Japanese made *dhoti* in India at least 1.66 yen per piece as against the present price of 1.50 yen, when the new rate of 16 sen per piece is added to the latter. As the English imitation of the Japanese product sells now at 1.42 yen per piece, the Japanese will lose their Indian market, which was won after a hard struggle, if things are left as they are. As the Japanese will necessarily have to develop their foreign trade more than ever as a result of the lifting of the gold embargo, the above must be considered a vital question, not only for manufacturers and traders interested, but for the whole nation. While it is needless to argue that due efforts must be made by the Japanese as a nation against the raising of such unfair rate a fundamental means must be exerted for the development of foreign trade by them to over come such high tariff walls.

In other words, the Japanese weavers will have to try to export to India high grade finished cotton tissues instead of raw cloth, and at the same time, they must not forget to minimize the cost of production.

It is now reported that the Indian Legislature at last has passed the Discriminative Tariff Bill making a mere perfunctory revision to the extent of not dealing a blow at English cotton sheeting. Although the Bill will not be enforced unless sanctioned by the Viceroy of India, it does not seem that

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Countries.		
Russia		
Japan		
Other countries		
Total		

Countries.		
Russia		
Japan		
China		
Other countries		
Total		

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he will veto the Bill. In view of the spirit of the Indian-Japanese Commercial Treaty, such a step taken by the Indian Legislature is an utter disregard of Japan's prestige and econmic interest. We do not believe that the *Kasumigaseki* authorities will overlook a matter of such importance, and it is sincerely hoped that they will be all the more courageous and active to tide over the difficulty. It is expected that the commercial World of the future will be the scene of a tariff campaign in the industrial battlefield, so we hope that the commercial and industrial circles of the country in general will be more resolute as well as scrupulous in dealing with the tariff problem, in view of the trying ordeal affecting our cotton industry as a result of the revised tariff of India.

MY UNCLE'S GARDEN

By Isamu Yoshii

Satsuma-gata
koji no yama no
yamanushi no
Oji natsukashiku
nareru koro kana.

By Satsuma Bay,
where the orange blossoms blow,
on a summer's day
to my uncle's I did go:
how I wish it now were so!

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ENGLISH IN JAPAN

By "ARIEI"

THE English language in our day finds a more rapid and intensive expansion in daily use than any other of the world's languages; but in no country, outside of those to which the language is native, does it find more extensive use than in Japan. It is taught and studied in all important schools, and almost all business men of up-to-date ideas speak it more or less; so that the Englishman or the American coming to Japan for the first time finds no difficulty in travelling, so far as language is concerned; he feels quite at home here where so many speak his language.

What would be thought of an English or an American government that made the Japanese language obligatory in the national schools? Yet this is what Japan has done with English in all secondary schools, high schools and universities, and the nation takes it as a matter of course. Of course English is one of the most important mediums of acquiring the latest views on scientific, commercial, industrial and other important subjects of modern progress; it is the principal language of big business in the Far East, to say nothing of its increasing use in diplomacy. A Japanese and a Chinese can often converse in English when they cannot speak each other's language. It is remarkable, too, how many of the more important English books are translated into the Japanese language; and still more remarkable how many English words are adding to the volume of Japan's native vocabulary. Not only are these English words enriching the Japanese language, but the constant study of English is markedly influencing the style of Japanese writers in their own language.

One of the highest tributes to the English language in Japan is the devotion to it of such ripe scholars as men like Professor Sanki Ichikawa and Dr. Takeshi Saito, who are ornaments to learning equal to men of similar position in England and the United States. Dr. Ichikawa is one of the greatest of modern philologists, while Dr. Saito is a profound student of English poetry, with a great influence in the Tokyo Imperial University where he is a colleague of Dr. Ichikawa. Dr. Saito's recent monograph on Keats' poetry ranks with the best of similar works produced by occidental scholars. In perusing the book one is struck by its deep candour, breaking away from ancient tradition, seeking the excellence of western thought and literature with due appreciation. The critical attitude taken is particularly noticeable, and it will be interest-

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ing to see what English scholars will think of it.

It will probably not be quite easy for the average foreigner to appreciate all the years of patient study that have gone to the mastery of English usfficiently to produce a work of this critical and literary kind, so erudite and accurate in its comments and conclusions. Here is a Japanese scholar who reveals as zealous and profound an appreciation of one of the greater English poets as any Englishman could do. It reflects the truth of what another Japanese scholar said some time ago: namely, that he had derived more moral and spiritual as well as intellectual benefit from his many years' study of English literature than from all his other studies taken together. His labours in this field, he maintained, had given a sort of double personality, made him a Dr. Jekyl and Mr. Hyde in the best sense, as he now felt himself to be in possession of the English as well as the Japanese spirit: *Ekoku-damashii* and *Yamato-damashii*, so to speak.

This intensive study of English literature has revealed to Japanese scholars, if not to the entire nation, that England, after all, is something more than a nation of shopkeepers, useful as trade is. The English have produced what men of learning in all countries are ready to admit is the greatest volume of good literature in the world, a literature that exercises, perhaps, a wider influence to-day than any other national literature. And practically all the leading English authors, both ancient and modern, are studied in Japan. Many of the standard authors are not only translated into Japanese, but are edited and published for school and public use. These Japanese scholars and teachers appear to endeavour to understand and appreciate the best English books quite as much as people in England and America do; and the result of this influence on Japanese thought and life must be far-reaching indeed.

The number of Japanese students and teachers exploring the sources of literature in England and the United States is always considerable. Often they go abroad in hope of seeing the authors of modern works, and though, more often than not, they fail in this, they at least see something of the environment in which modern English literature is being produced, for these young Japanese have learned the importance of the *milieu* in literature as in other things. It is not to be wondered at if only too often they return to Japan as profoundly disappointed as Soseki Natsumé was, having failed to experience the welcome that they expected from English or American students, or to find them as zealous as themselves in the study of literature. It would not be out of place to suggest that more could be done in England and America to make the Japanese

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scholar feel welcome, as well as to offer more ample facilities for his pursuit of research and knowledge.

When these students of English return to Japan they usually continue their linguistic career by taking up positions as instrucdtors in the national colleges and universities. To them this is only too often rather a discouraging task, for most of the students in high schools as well as the majority of undergraduates are not interested in English so much as a literature ; they are studying it as a language only, making it a means to acquire knowledge of something else. Such students desire only to acquire a reading acquaintance with the language, without caring to speak or write it. Yet in spite of such discouragements, those teachers and students interested in English as a literature persist in their efforts and often attain great distinction in their studies. The action of the Japan Society of London in offering a Shakespeare Medal for competition at the Tokyo Imperial University is highly to be commended ; it indicates the interest of some important people in England in regard to the progress of the English language in Japan, and especially English literature. Is it too much to suggest that perhaps some of the older universties of England and the United States, which have produced illustrious poets, might offer prizes for English essays by Japanese under graduates? These might be presented by the ambassadors of the respective countries. In this respect the French have already taken the lead.

Then behind all this wealth of English scholarship in Japan there are important publishing houses issuing the English books used by the students most of these being edited by professors or other teachers for the special use of students. One of the leading publishing houses in this line is Maruzen. This house also keeps in stock all the latest books published in England and the United States. The Sanseido and the Kenkyusha are also great publishing houses whose catalogue of English authors is very attractive. Their anthologies and interpretative volumes are beautifully printed on good paper and sold at prices with which no foreign publisher could compete. There is a disctrict in Tokyo called Kanda where endless numbers of second-hand English and other books are to be had at prices within the reach of the poorest student.

Nothing has been said of the great work being done under Dr. Ichikawa at the Imperial University, Tokyo, by his English Seminar which issues a quarterly volume entitled Studies in English Literature. This quarterly publication is artistically printed on fine paper ; and always contains a wealth of authoritative articles in English and Japanese, all bearing on English litera-

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ture [illegible] Such [illegible] Society, under the auspices of [illegible] which [illegible] [illegible] [illegible]

ture. The English Literature Society, under the auspices of which the volume is issued, has a large number of foreign members, and is always ready to welcom additional members; and for the small fee of five yen a year a member is entitled to the quartely review of from 140 to 150 pages.

The work of English studies in Japan has been much helped by the large number of books presented by English friends of Japan to replace the fine English library lost in the great earthuuake of 1923. These are now housed in the beautiful university library which American friends presented to the Tokyo Imperial University. Recently the University had a visit from Mr. Laurence Binyon who lectured on Art and Poetry to a very appreciative audience of professors and students. Gramapone records of his beautiful readings from his own poems and lectures are now widely used in Japanese schools and colleges. In this way may students are enabled to hear for the first time an English voice speaking the language they have been studying. Imagine how an English student would feel, who had studied French for six years, and then for the first time heard a Frenchman speaking it. Still more impressive and interesting as well as useful is it to the Japanese student to hear an Englishman speak the English language. Of course there are English or American teachers in all the high schools and universities; but many other schools where the language is studied, have no foreign teachers.

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LATE COUNT GOTO AS A MAN OF VISION

By T. TEZUKA

IN face of the fact that the late Count Goto was a man of great practical ability, whose service was required on every hand, and who was quite ready to proffer his service wherever and whenever he saw the need, is it proper at all to call him a man of vision? Could we expect anything so leisurely as visions or day dreams from our Home-Made Roosevelt, as this strenuous statesman was popularly called?

Count S. Goto in 1906 as Baron and President of the South Manchuria Railway Co.

As a matter of fact, the late Count Goto, like the ancient prophets, had no mean faculty of reading the signs of the times' and was prone very much to see visions,—visions, however, that were not fleeting phantoms, but the poet's visions or the statesman's schemes! Verily, he was ages ahead of his time! Of countless successes, political or otherwise, which he achieved, scarcely any seem to have been conceived and initiated by any other person than the Count himself.

Who but a man of vision could have conceived the idea of forging civilized citizens out of the savage Formosan aborigines; or running the most up-to-date Pullman cars over the arid wilderness of Manchuria, or building a modern Babylon upon the quake-shattered Tokyo, or personally taking the

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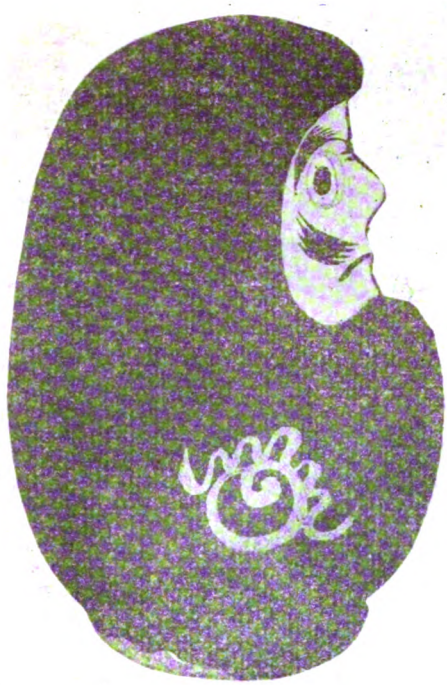

Daruma

initiative in the rapproachement of Japan and Russia, when the two nations were at daggers drawn; and last but not least, purifying (or *ethicizing*, as he said) Japanese politics and politicians?

Goto's Early Years

Admiral Viscount M. Saito, Governor of Chosen, once told pressman how visionary and idealistic the late Count was from boyood; he said:

"Goto and I have been bosom friends from boyhood. Sixty years ago we were serving our time as bellboys at the Mizusawa District Office . . . We often exchanged views as to our future. Goto intended himself for a medical man, and I a naval-officer. He, a mere urchin of twelve, was fond of talking politics, visionary fellow that he was. It was in these days that he began expounding the neeassity of justice and righteousness in statecraft, on the altar of which he, sixty years later, sacrificed himself. . . ."

Psychologically a man's mentality is ascribed, largely to heredity and environment; it is interesting to note, for that matter, that the Gotos claim some blood-relationship with Choei Takano (1804-1850) a pioneer preacher of the Gospel of Western civilization, a visionary, and author of the Yume-monogatari (Dream Stories) which may be called an apocalypse of Future Japan.

A clansman of Mizusawa, Choei was originally a Goto, but was latter adopted by the Takanos, and though he died a few years before Shimpei Goto was born, his memory, highly venerated by the general public as well as by his kinsmen, must have been a source of inspiration to the future statesman.

In view of the fact that Choei began life as a medical practitioner and ended it by political martyrdom, it might almost be imagined that if Count Goto chose medicine as a life-long profession at the outset, his ambition to follow closely in the footsteps of his talented hero prompted him later to give it up favour of politics, for which he, too, sacrificed himself. At any rate, it is delightful to reflect on this singular pair of medico politicians hailing from

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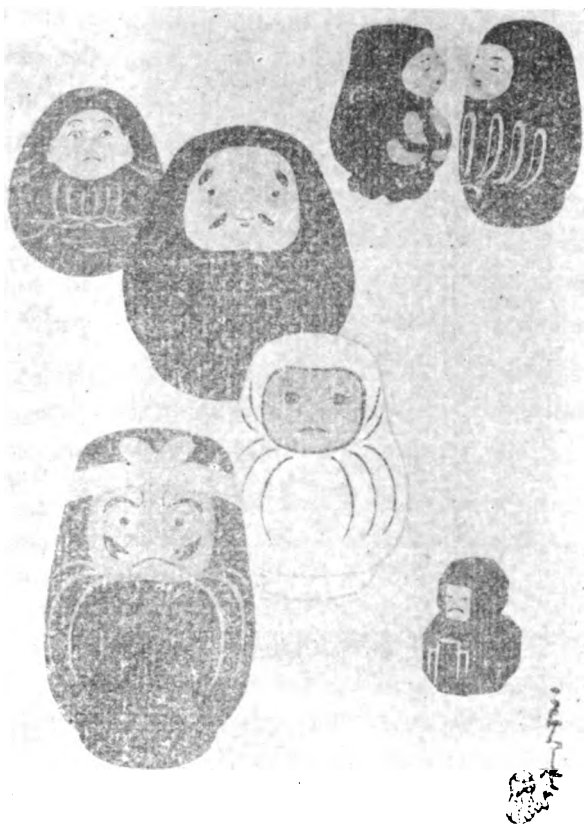
the same small corner of Northern Japan. Temperamentally too, they had many things in common; as, for example, their pre-eminent brain power, their unflinching courage, their versatility, their ambition, their bravery to fear no man's face, their fiery passion only to be followed by prompt contrition, above all their visionary and prophetic faculties!



Daruma by Mr. Kyosui Kawasaki, a painter of Kyoto.

His Friendship

It is remarkable to notice that Count Goto's unswerving friendship and generosity of feeling often cost him dear. But his optimism and sense of humour was involved in the notorious Soma Scandal through some misunderstanding, and was cross-examined at the court, he gave a slip of paper to the judge, bearing the following tanka :—

"Sakari niwa
Miru hito ooshi
Chiru hanano
Atowo tou koso
Nasake narikere."

"The flower is viewed and loved best,
Only when it is blooming its best;
But soon as its beauty loses its best
Man's love is then tried best."

Yes, when his friend Nishigori's prosperity was gone, Goto's love was tried best, and it proved true. The spirit behind the *tanka* touched the heart of the grave judge, whose austere tone of voice, it is said, began to soften down. It was a *tanka* which had been given to Goto when a boy by his good mother!

His Poetry

The eight months of prison life, with its anguish and solitude, must have given him a refuge where he could hear voices no ordinary ears have caught, and see visions no com-

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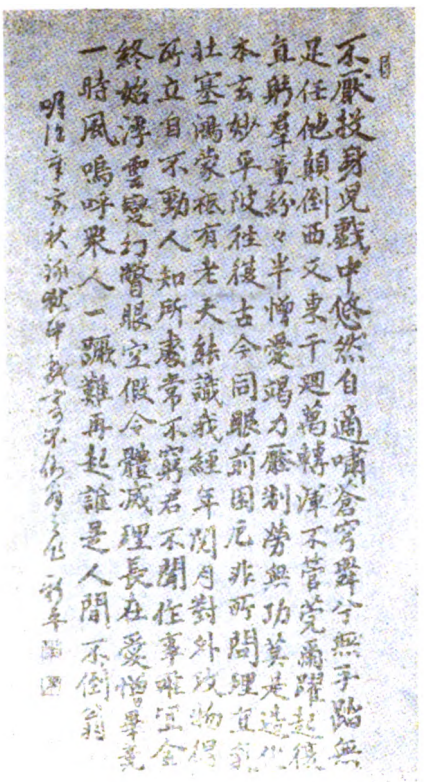

invariably stood him in good stead and kept up his spirits. In 1892 when he mon eyes have ever seen!

The visions he thus conjured up in the twilight of his cell took shape at one time in *tanka*, out jesting his misfortune, and at other times in a Chinese poem, shadowing forth his views and resolutions of life:—

"Okamiyori
Yobarete
Kyakuni kite mireba
Shabato jigokuwa
Hitomatagi nari."

Invited by the law, of State
I'm here a guest by a strange fate,
And find it's only but one stride
From earth to hell, as I've tried.

The Chinese poem sings praises of the image of Daruma, a great Buddhist missionary to China about 1400 years ago, who is usually represented as sitting cross-legged like Daibutsu. Here is the poem in Count Goto's handwriting:

Not averse from play with children,
Above the cares of worldly men,
With calm confidence and grace
The whole universe he can face.

Without hand and feet to glide;
Content, if pushed to what'er side,
Minds not how oft he is tilted,
As oft turns he back as jolted,
Sits upright again with a smile;
Some bless, some curse one so agile.

Vain the attempts to topple him over
Till quite spent, they give him over.
Sure, this's something mysterious,
This power of the Creator, glorious!
Man must ever keep peace of mind
How rough soe'er his way he find:

Worry not about the trials of to-day,
If your heart be pure, kept from decay,
The universe will be in tune with you.
Heaven only knows me and what I do;
Time will make me strong enough
To fight against the world's rough;

Let each thing have its place
And it will stand firm by grace:
Let a man know and get his place
And ne'er will he be in disgrace.
Know you not, in the world s strife
Faith only wins the crown of life?

Vain are fickle minds that waver;
The flesh dies, but the Word never.
Fate's smiles or frowns anon pass away,
Oh who in the world is so brave to assay

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His heart and sinews to rise again
After a fall, his life's battle to gain?
Who on earth is so patient and bold
As this Daruma, so great and old?

(*By Shimpei Goto in prison in 1892*)

A literary triumph, and one of the richest legacies the Count has left behind him! The noble qualities he attributes to Daruma were exactly those he transplanted in his own soul. The cheerfulness, indomitable will-power, elasticity of mind: are they not as predominantly characteristic of Count Goto as of Daruma, who sitting calm and sedate, has his centre of gravity nearest his heart, liable on no account to fall, without rising again, how forcibly so ever he may be pushed?

Months later, when he was set free, the alleged blot on his name was swept away, it having become clear that he simply suffered wrong at the hands of the orthodox judicial authorities; aud as years went by, it became all the clearer that he was the man

. . . to rise up again,

After a fall, his life-long battle to gain!

The earthquake Commemaration Temple just completed at Honjo, Tokyo.

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SOCIAL EDUCATIONAL FACILITIES OF TOKYO MUNICIPALITY

By M. ARIKAWA

THE idea of limiting education to boys and girls has improved gradually with the advancement of thought regarding education, and today the education of adults is a subject that occupies a pretty large place in the field of social education, which is divided into two parts: the social education of boys and girls and the social education of adults. The Tokyo Municipality offers various facilities for social education, conducted according to the standard of these divisions. There is additionally the social education of the masses, dealing with those who cannot be included definitely under the above two categories. The following inquiries are being pursued. How boys graduating from common schools and not entering middle schools are to be given social education? What social educational system should be offered to those leading the life of ordinary citizens? Further, how faris social education accorded to the masses? The following is an outline of the forms of social education conducted by the Tokyo Municipality.

The most useful educational system serving those finishing the elementary school course and starting as members of society is libraries. Of all social educational institutions, this system is the most universalized in this country, there being one or two libraries established in every town, although different in scale. In Tokyo, there are twenty libraries, which are visited daily by an average of 6,000 persons. They contain about 300,000 books, embracing all kinds of literature. It is impossible to buy and read all the new books and periodicals, which are published in floods to-day; and these libraries are most useful and convenient for young proletarian readers, who are admitted to them by paying the low fee of 2 or 3 sen, and can cultivate their knowledge. These libraries are open daily except on national holidays, the end and beginning of the year and on regular cleaning days once a month; and as they are kept open until 9 p.m., they are convenient for salary men and wage earners.

There are in the country many training schools for young men, young men's and women's associations and boy scouts, which, like libraries, exist even in the utmost limits of the country, although there are not a few things to be improved in them. The

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young men's training school is nearly complete; it is controlled and managed under regulations nearly as exacting as the ordinary school, but the young men's and young women's associations, being formed of young men and women spontaneously, are liable to be unsystematic in management and to neglect leadership from the outside. In Tokyo, however, these associations are well controlled and managed, keeping pace with the actual life of the citizens. Especially, there is the spirit of neighbourly love, which is wanted in metropolitan life, running high among these young men and women, who depend upon each other and are friendly, receiving from the associations much benefit in the practical training of actual life as citizens, and have done much towards the practical training of citizens. Moreover, they have had many occasions of being practically and keenly guided in receiving training as citizens in one of the greatest metropolises in the world, and for international etiquette. So they have advanced remarkably.

The enterprise, which is most deeply colouring social policy, of all the social educational facilities in Tokyo, are the Commercial and Industrial Young Men's Training Schools. These schools are opened twice a month, on the first and third business holidays, since 1922, co-operatively by the Tokyo Municipality, the Tokyo Chamber of Commerce and Industry and the Union of Business Guilds in Tokyo. They are established in the Shitaya, Nihonbashi, Kanda and Yotsuya wards of Tokyo, giving instruction to commercial and industrial young men and apprentices, regarding intellectual education interwoven with social and spiritual education, for the purpose of making so-called economic citizens In this country even to-day, when capitalistic economics are ripe in development, there is still the feudalistic system of apprenticeship rooted strongly in many commercial and industrial houses, and these apprentices are given a treatment much more cruel and poorer than that accorded to factory hands. At best they have two regular holidays a month. The application of the social educational system to these apprentices is most significant. Proletarian girls are sent in large numbers from the home to the street. There is a proposal made among the Municipal authorities to establish for these professional girls a social educational system to educate and relieve them morally, co-operatively with the system for proletarian boys. This proposal may be realized before long.

Another social educational system is for adults, including regular lectures, special schools, etc. The lectures are given to citizens having a middle school education, or an education better than that, a college education.

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The term is six months, and the boys and girls are educated separately. There are also some special departments in the system such as the Department of Wants, the Department of Study and the Department of Labour. The lectures are given regularly every week in the Tokyo Autonomic Building. Lectures are given every Wednesday in the same building, on science, literature, politics, education and current topics, which are criticised or explained. There are special lectures given at meetings held on national holidays and the city's memorial days, and international lecture meetings are held on the occasion of the visit of national guests and men of world fame. Thirdly, the schools have courses on music, mothers' and consumptive economy. Courses on consumptive economy are most pertinent under the existing social conditions.

Finally, a social institution for the masses is the showing of films. Films, needless to say, form the most popular public amusement, and the effect on populars sentiment, on civilization and taste is really very great. The Tokyo Municipal authorities have taken every occasion for showing moving pictures to educate the citizens in this sense In 1929, they inaugurated a Children's Moving Picture Day, ahead of other Municipalies, as positive means for the best solution of the question between children and moving pictures. Next, is the encouragement of physical training. Every month a course is given in primary schools in Tokyo at night by turns, practically guiding the citizens in physical improvement. Besides, swimming and sportsiare taught, and outings and athletic meets are held, and Physical Training Days are observed, under the auspices of the Municipal authorities, who are making utmost efforts for improving the health of the citizens.

Thus, the Municipal authorities are taking pains for the training of the citizens as residents of a great Metropolis. Japanese morals lack the social outlook, and satisfactory social life can be hoped for only from those well trained in social morality. The social educational facilities of the Tokyo Municipality are conducted on the basis of such social ideals.

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THE STORY OF SAKÉ

A JAPANESE proverb has it that wine is the best of all medicines. This is in admiration of the beneficial effect wine has on the human body. Another proberb says, on the contary, that wine is the worst of all poisons. Common sense agrees that (from old times both in the east and west) wine has been generally admitted to have advantages and disadvantages.

Wine is made and drunk everywhere in the world, except in America, a prohibition country. In Japan the brewing of *saké* has been continued from remote antiquity. In the age of the gods, Konohana-sakuya-himé brewed *amano-amazake* (a sweet wine) with *sanada*, and Susanono-mikoto, having killed the big serpant in Idzumo, had wine made by Ashinatsuchi and Tenatsuchi, according to the *Nippon-Shoki*. From this it may be seen that the making of wine originated thousands of years ago in Japan. From the reign of the Emperor Jimmu, over 2600 years ago, the drinking of saké became increasingly popular. In the eastern expedition of the Emperor Jimmu, Michiomi-no-mikoto having received secret instructions from him, gave wine to the enemy and made them drunk, by which they were exterminated by him. The Emperor Sujin (97-29 B. C.) had Ikuhi of Takahashi Village make saké in the summer of the eighth year of his reign. In those times feasts seem to have been often held. When Yamatotake-no-mikoto killed Kawakami-takeru, the latter had been holding a feast with his relatives. The Emperor Keiko had a few days feasting with his subjects.

Saké seems to have been used chiefly on the occasion of celebrations in old times, as it is to-day. In the reign of the Emperor Ojin (270-312) a brewer came from Korea, and made a kind of wine, *omisake*, which was presented to the Emperor, who, having drunk it, was so pleased with its taste that he composed an ode on it. In January of the fourth year of the reign of the Emperor Seinei (480-484) the Emperor gave a banquet in the Imperial palace to messengers of the territories coming to express the New Year's good wishes, and presented them with gifts. The same Emperor held a great feast in May, which was continued for five days. In January in the second year of the reign of the Emperor Ankan (531-534), the Emperor held a great feast continuing five days, in celebration of the rich crop of cereals. The wine made then was different in kind and method of making from to-day's *saké*. In the god age wine was called *kushi* or *ki*, and not *saké*; and it was like the *dakushu* (unrefined *saké*) of to-day. The method of brewing was

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that rice or fruit was chewed; a method said to be still followed in the Loochoo Islands.

In the Heian era *saké* was used extensively by all classes of society on all occasions, and it came to be made exclusively of polished rice. This shortened the supply of rice as the staple food of the people. In the first year of Daido (806) under the Emperor Heijo (806-808) rice appreciated heavily and the people suffered severely, which compelled the Government to order the temporary suspension of brewing in order to regulate the price of rice. In the Kamakura period *saké* became more popular, and different evils attended its drinking, which culminated in the 4th year of Kencho (1599), when the Kamakura Government banned the sale of *saké* in Kamakura. The brewing of *saké* made progress more and more through the Muromachi, Momoyama and Yedo periods; and the present *saké* began to be made in the Keicho era (1596-1614), before which it had not been so refined; and refined *saké* was first made by Shoan Yamanaka, a brewer in the Province of Settsu. This invention revolutionized brewing, and popularized the drink much more than before. In the 2nd year of Genroku (689) there were 27,226 brewers, to show simply those under the direct control of the Tokugawa Government. Since then, the drink was improved more and more, until the present extra-fine quality came to be produced.

Up to the end of the Yedo period the best places for *saké* brewing in Japan were Ikeda and Itami in the Province of Settsu, and the "Kenpishi" brand was generally known as the best *saké* for a long period. In the Meiji period, Nada in the Province of Settsu made itself the most famous as a brewing place, and to-day *saké* from this place is graded as best, that from other places being looked upon as inferior to the former. There are as many as 5,000 brands, and new brands are often introduced to the market. The popular taste for *saké* has seen changes of late as in former times, and the "Kenpishi" brand so popularly drunk in the Yedo period exists only nominally to-day, while the "Haku-Taka," "Homon," "Kiku-Masamune," "Sakura-Masamune," "Azuma-Jiman," "Nihon-Zakari." "Iro-Zakari." "Ozeki," "Gekkeikwan," "Haku-Zuru," "Sekaicho" and other brands, numbering about thirty, please drinkers as the best *saké*. The market price of *saké* ranges from 2.50-4.00 yen per *sho*, but there are some brands selling at 5.00-7.00 yen per *sho*.

The price is rather too high for a common drink, and that is owing chiefly to a high tax imposed on it at the rate of 40 yen per *koku* including *saké* and white *saké* containing not more than 23 per cent. of spirit

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mirin and *shochu* containing not more than 30 per cent. of spirit. This alone raises *saké* to 40 *sen* per *sho*.

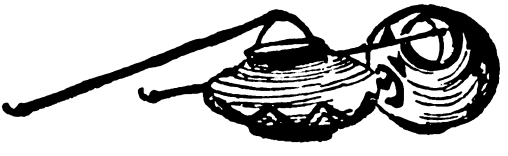
The latest yearly production of *saké* amounted to 5,400,000 "*koku* valued at 1,500,000,000 yen. Granting that all Japanese drink it, 25 yen is paid yearly per capita on an average by the 60,000,000 people, and a family of five members consumes yearly 125 yen worth of *saké*. The *sake* tax paid yearly comes to 250,000,000 or 260,000,000 yen, which is the second important item of income of the National Treasury. From this it may be supposed how popular *saké* is and how indispensable among the Japanese people. In fact it is used in the Imperial court as sacred wine in the various religious services and on all ceremonial occasions of the people.

There are several other kinds of Japanese wine such as *dakushu* (unrefined *sake*), *shochu*. *awamori*, *homeishu*, *shirozake* (white wine), *kuwashu* (mulberry wine) and *ume-shu* (plum wine), etc., all of which began to be made in the Tokugawa period. *Aomori* is a special product of the Loochoo Islands, and is a favourite drink even to-day, as well as *shoshu*.

Sake nome ba
Itsu mo kokoro wa
Haru meki te
Shakkin-tori mo
Uguisu no koye.

(When drinking *saké*, one feels pleasant and serene as on a fine spring day, and even when the creditor duns for debt, as calm as if hearing the song of the bushwarbler.

This is an ode admiring the virtue of *saké*. There are many proverbs and common sayings praising the virtues of *saké*, such as "*saké* is the mead of the Gods" and "Wine sweeps away sorrow." On the other hand there are many people who emphasize the evils of *saké*. Indeed, the temperance movement is growing in power, and becoming a menace to the brewers and retailers. But of this we shall give an account in the next issue of this magazine.



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BIBLIOGRAPHY OF [illegible]

By [illegible]

(2) The Second "[illegible]"

The Second "[illegible]" contains [illegible] plays:

(1) The "Tenobana" is the drama of a [illegible] at Saga in Yezosaki-Tomoroy, at which [illegible] be visited the tomb of Tomoroy [illegible] pel. Tomoroy and Tomoroy [illegible] took [illegible] purpose of Tomoroy [illegible]

(2) The "Tomoroy" is [illegible] Shibano Jiroyo, who [illegible] She was [illegible] Yoshibashi, [illegible] Kosoo-Yoshitsune had [illegible] lured [illegible] January, [illegible]

(3) The "[illegible]" is a [illegible] a marvellous [illegible] history of the [illegible] was written by [illegible]

(4) The "Shinobe [illegible] Kuni" [illegible] which was [illegible] as a boy [illegible] days [illegible] scene of [illegible] and carried the [illegible] painted [illegible] top-shoe. [illegible]

(5) The "[illegible]" is a [illegible] which was [illegible] the road of [illegible] the progress of [illegible]

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BIBLIOGRAPHY OF THE "NÔ".

By ZEN YAMAMOTO.

(2) The Second "Nô".

The Second "Nô" contains 16 pieces:

(1) The 'Tomonaga' is the drama of a monk of the Seiryô-Ji Temple at Saga in Yamashiro Province, who was instructor to Minamoto-no-Tomonaga; he visited the tomb of Tomonaga at Ohaka in Mino Province, and there met a girl. Tomonaga had committed suicide before the tomb of the girl's father. The monk went to her house accompanied by the girl and said a mass there for the repose of Tomonaga's soul; and then Tomonaga appeared and related his story of the tragic end. This was written by Séami. (January, Interior No. 6).

(2) The 'Tomoye' is a drama about a monk of the temple in Mt. Kiso, Shinano Province, who met Tomoye-Gozen at Awazu-no-Hara in Omi Province. She was an extraordinary woman of great courage and the mistress of Kiso-Yoshinaka, who was a brave man. The monk fell asleep under the tree where Kiso-Yoshinaka had committed suicide. While sleeping, the episode he had heard ending in suicide was revealed to him. This was written by Kanzé-Kojirô. (January, Exterior No. 2).

(3) The 'Ebira' is a drama of Kajiwara-Kagesuye, which was revealed to a travelling monk at Ikuta in Settsu Province. Kajiwara related to him the history of the 'Plum-tree in Kagesuye's Quiver' and his glorious deeds. This was written by Séami. (February, Exterior No. 2).

(4) The 'Shunzei-Tadanori' is a drama about Okabé-Rokuyada, who killed Taira-no-Tadanori on February 7th, 1184, and brought a strip of paper, on which was written an ode, to Fujiwara-Shunzei, a great poet at Kyoto City, as a keepsake of Tadanori, and told the poet of the events of Tadanori's last days. At the same time, he told of his own agony in witnessing the terrible scene of bloodshed. Tadanori was studying Japanese odes with Fujiwara-Shunzei and carried the strip of paper with the ode in the pocket of his elaborate gold-trimmed uniform, at the time he was killed by Rokuyada in their struggle together. This was written by Naitô-Tôzayemon. (March, Exterior No. 11).

(5) The 'Tadanori' is a drama of Taira-no-Tadanori, Satsuma-no-Kami, which was revealed to a travelling monk at Suma in Settsu Province; he was the vassal of Fujiwara-Shunzei, a great poet, and Tadanori related to the monk the progress of the battle of his last days on February 7th, 1184, and asked him

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to say mass for the repose of his soul. This was written by Séami. (March, Interior No. 8).

(6) The 'Tamura' is a drama of the revelation of Saka-no-Uye-no-Tamura-Maru, who was a General, and enrolled among the gods after death, and to whom was dedicated the shrine of Tamura-Dô in the grounds of the Kiyomizu Temple in Yamashiro Province. The revelation was given to a travelling monk, and to him was also revealed the origin of the Kiyomizu Temple and the virtuous deeds of Kwannon (Avalokitesvara, goddess of Mercy), and he was also told of the military merit which destroyed the enemy at Mt. Suzuka on the great occasion of the subjugation of the eastern barbarians in the year of 791. This was written by Séami. (March, Interior No. 1).

(7) The 'Tomoakira' is a drama about a travelling monk who visited Ichi-no-Tani, the ancient battle-field, on 7th of February, 1184, the date of Taira-noTomoakira's death. The monk, inspired by the spirit of Tomoakira at Suma in Settsu Province, revealed the details of Tomoakira's last days and said a mass for him. This was written by Séami. (March, Exterior No. 11).

(8) The 'Yashima' is a drama told by a travelling monk of the revelations of Minamoto-no-Yoshitsuné in the bay of Yashima in Sanuki Province. The monk heard of the progress of a battle in the Genpei wars, February 19th, 1185, from Yoshitsuné. This was written by Séami. (March, Interior No. 11).

(9) The 'Kanehira' is a drama about Imai-Shiro-Kanehira, whose apparition was revealed to a monk, who visited Awazu-ga-Hara in Omi Province. The monk came from Kiso in Shinano Province to hold a service for Kiso-Yoshinaka, and the brave ones who died on the battle-field of Awazu-ga-Hara. The monk heard from Kanehira about his violent death at Awazu-ga-Hara in the year 1184. This was written by Séami. (April, Interior No. 2).

(10) The 'Yorimasa' is a drama about Minamoto-Yorimasa, the so called 'Gen-Sanmi', who raised a rebellion, accompanying the Crown Prince Mochihito-O, Takakura-no-Miya, to subdue the Taira (Heiké) clan in May, 1180; but Yorimasa's fortune failing him, he was overcome by his enemies, and committed suicide on his folding-fan in the grounds of the temple of Byodô-In at Uji in Yamashiro Province. Alas! it was a pitiful case,—the Crown Prince Mochihito-O was killed by a stray arrow from his pursuers, at the foot of Mt Komyô. Yorimasa's ghost was revealed to a travelling monk at the temple of Byodô In in Yamashiro Province, and this apparition related to the monk the whole story of the rebellion. This was written by Séami. (May, Interior No. 3).

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clan continued for about twenty years, but the

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(11) The 'Ikuta-Atsumori' is a drama about Taira-no-Atsumori's love-child named Kôgiku-Maru. One day in the olden time, while the holy priest Hônen, otherwise called Gen-kû, was on his way from Kurodani in Kyoto City, to pay homage at the Kamo Shrine of Tadasu-no-Mori, he found a boy, about two years old, in a wooden box, who had been abandoned by his mother. The priest felt pity for the child, so he took it to his home and treated it kindly. When the boy became ten years of age, he was plunged into grief by learning that he had no parents and had heen an orphan from babyhood. Thereupon the priest, when preaching his usual sermon, gave the congregation a detailed account of the abandoned babe. A young woman then made her appearance from among the audience, and, introducing herself to the priest, informed him that the baby was hers; its name was Kôgiku-Maru; she told him further that the baby was a love-child of Taira-no-Atsumori, third son of Taira-no-Tsunemori. Then the boy visited the Kamo Shrine to invoke the gods to help him to meet his father's spirit. Afterwards, he went to the battle-field of Ikuta-no-Mori in Settsu Province as the resuit of a wonderful vision vouchsafed him by the god of the Kamo Shrine. He finally met a young warrior in armour there, and when he announced that his name was Taira-no-Atsumori, the boy caught him by the sleeve. The warrior related to his son the story of his tragic end at Ikuta-no-Mori as follows:—"The dream of the palmy days of the Taira (Heiké) clan continued for about twenty years, but the clan's fortunes were then descending toward the nadir. The remnants of the clan escaped to Fukuhara in Settsu Province, beyond the reach of the enemy, and there they planned to restore it to its former prosperity. This place, though limited in area, was impregnable in their estimation; it stretched east and west about six miles, its eastern gate being called 'Ikuta-no-Mori', and the western gate 'Ichi-no-Tani'; a steep mountain path named 'Hiyodori-Goye' was on the north, and the headland of Wada was on the south, which jutted out into the sea. On February 7th, 1184, however, the last day of the Taira family arrived, for the clan was defeated by the invasion of an enemy of superior force under the command of Noriyori and Yoshitsuné. On this occasion, Taira no-Atumori, who was then only a young courtier sixten years old, fought in single combat with the tried warrior Kumagaye-no-Jiro-Naozané and was at last killed by him." After Atsumori's spirit had related to his son the whole story of his violent death, he asked him to have masses read for the repose of his soul, and then disappeared. This was written by Zenhô. (July, Exterior No. 10).

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(12) The 'Michimori' is a drama of Taira-no-Michimori, the eldest son of Taira-no-Norimori. In the battle of Ikuta-no Mori which took place on February 7th, 1184, Michimori fought in single combat with a warrior named Kimura-no-Gengo-Shigeakira, and thereby lost his life. A few years later, a monk who was spending the summer at Naruto in Awa Province made it his practice to recite from the Buddhist sacred books every night on the Beach of Naruto in order that the Taira (Heiké) dead family might rest in peace. Before proceeding far he came to the story of how this old family was utterly ruined by the successful invasion of their hereditary enemy, the Minamoto (Genji) family. Naruto is a noted historical place on account of the Taira family, who drowned themselves in the Bay of Naruto. To resume the tale, the spirits of Taira-no-Michimori and a lady of the court named Kozaishô, appeared in answer to the monk's prayers for the dead, and after expressing gratitude for his service, they told him the story of their death. Kozaishô, who had been married to Taira-no-Michimori, yearned for her dead lover, and in order that she might not be separated from him any longer drowned herself in the sea at Naruto. This was written by Séami. (July, Interior No. 15).

(13) The 'Atsumori' is a drama of Taira-no-Atsumori, who was the third son of Taira-no-Tsunemori. He was killed by Kumagaye-no-Jirô-Naozané at Ichi-no-Tani in Settsu Province on February 7th, 1184, when he was only sixteen years old. Naozané was the foremost warrior in Musashi Province, but he retired from military life to enter the priesthood in the temple of Kurodani in Kyoto City, owing to his grief at the violent death of Atsumori, who fell in battle by Naozané's hand, his remorse having been caused by the fact that his own son Kojirô was the same age as Atsumori. He at last took the sacerdotal name of 'Renshô'. It is said that Naozané once went to the battle-field of Ichi-no-Tani to have a mass read for the repose of Atsumori's soul, and while there heard the melodious sounds of a flute coming from a hill near-by. He met a group of young mowers who were on their way home with mown grass, and asked them who was the flute-player on the hill. The boys answered that it was the mower-boy's flute called the 'Aoba-no-Fuye' (the 'Green Leaf Reed'). One of the boys remained behind, and told the priest that he himself was one of Atsumori's family, and then disappeared. Shortly afterwards, the spirit of Atsumori revealed itself to the priest 'Renshô', and related to him the following story:—"The palmy days of the Taira (Heiké) clan continued for a period of about twenty years; Atsumori was playing a flute named 'Sayeda' in the castle

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all night long on February 6th, 1184, the eve of the last day left to the Taira family. After the defeat of his clan he rode into the sea to escape from his enemies and within easy distance of Taira-no.Tomomori's boat, when he was challenged to fight by Kumagaye-no-Jirô-Naozané ; he therefore turned his horse back and fought in single combat with Naozané with the sad result that he lost his life ". After he had told the priest his whole story, he expressed his gratitude to him for having read masses every morning and evening for the repose of his soul. This was written by Séami. (August, Interior No. 22).

(14) The ' Sanemori ' is a tragic drama concerning Saitô-Sanemori's valiant fighting in the battle of Shinohara in Kaga Province on June 1st, 1183. He was an old warrior and lived at Nagai in Musashi Province, although he was born in the Province of Echizen ; and he took part with the Taira (Heiké) army. On his way to make war upon Kiso-no-Yoshinaka at Kokubu in the Province of Echigo from his abode in Musashi Province, he visited Taira-no-Munemori, Sadaijin, in Kyoto, to say good-bye, and begged him a flowing robe and some arrows in order that he might return loaded with honors to his native place. Munemori granted his entreaties and gave him a flowing robe of gold brocade upon a red ground together with eighteen arrows with heads of flint. Sanemori literally shed tears of gratitude because of Munemori's particular kindness and he armed himself at all points with armor ornamented with light green threads over which he wore the flowing robe of gold brocade and a quiver with the eighteen arrows bestowed on him by Munemori ; he then started thus gallantly equipped on the expedition to the northern part of the country. Unfortunately the Taira army was terribly defeated by its enemies in the battle of Nariai in Kaga Province on June 1st, 1183. The remnants of the defeated party then retreated to Shinowara in the same Province, but they were also defeated by the same enemie in the battle of Shinowara ; in this combat, Sanemori stood alone against thes enemy in an endeavor to fight Kiso-no-Yoshinaka, but he was compelled to fight the others, and was at last killed by Tezuka-no-Tarô-Mitsumori, a follower of Kiso-no-Yoshinaka being 73 years old. After the battle Mitsumori took Sanemori's head into the presence of Kiso-no-Yoshinaka, but they could not ascertain the dead-man's identity, although they held an inquest amongst the attendants, because despite the fact that the head looked very old his hair was all black. Thereupon, Higuchi-Kanemitsu washed the head with water in a pond near-by, the result of which was that the black hair of the side-locks and the beard changed at once into white, and it was then easily ascertained that the dead man was Saitô-Sanemori who had always dyed his white hair black and carried himself like a younger warrior in order to ward off the disdain of his young comrades. Some time later Sanemori's spirit revealed itself to a certain holy priest who was on a special pilgrimage to read masses for the repose of the dead by the pond of Shinohara in Kaga Province, and he related to the priest the whole story of his bitter end in the battle, after which he was enabled to rest in peace by the holy priest reading masses for the repose of his soul. This was written by Séami. (August, Interior No. 4).

(To be continued)

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MASTER SWORDSMEN

(2)

Tsukahara Bokuden

TSUKAHARA Bokuden was one of the best pupils of Kamiizumi Ise-no-kami, who had thousands of pupils, of whom the best six were called *ryuko* or *shitenno*. Tsukahara was known as the *ryu* (the dragon), meaning the foremost position among his fellow pupils, on account of his marverous ability; which was said to exceed that of his master. There are, therefore, many traditions handed down regarding him, and his name is familiar to all Japanese who read fiction.

Tsukahara was a son of Yoshikawa Gakuken at Urabe, Kashima, in the province of Hitachi, and was adopted by Tsukahara Shinzayemon Yasumiki, the head of a rich family at Tsukahara in the same province. In story-telling, the date of his birth is given as January 7th in the 6th year of Temmon (1537), but the exact date is not really known. In youth he went by the name of Tsukahara Kotaro Katsuyoshi; but his name was in reality Tsukahara Shozayemon Takamiki at first, and later, when he shaved his head, he called himself Tsukaraha Bokuden. His foster father, Tsukahara Tosano-kami, was one of the best pupils of Iishino Yamashirono-kami Choisai, the founder of systematic swordsmanship in Japan, whose name was very famous then in the country. Young Tsukahara at first learned fencing from his foster father, and was highly gifted at it, and his ability so rapidly advanced that at about the age of 17 he even surpassed his foster father.

Kamiizumi Iseno-kami taught fencing in Minowa in the province of Joshu. His swordsmanship was so divine that young Tsukahara was sent by his foster father to this great master's school. He himself came to Minowa and applied to the school for admission. Iseno-kami, founder of the Shinkage school,

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was a fellow pupil of his foster father in the school of fencing of Matsumoto Bizenno-kami, and so young Tsukahara was readily admitted. The master was struck by his extraordinary ability, and putting great hopes in his future, personally taught him. Here his ability made such remarkable enhancement that in three years he distinguished himself as the matchless pupil of his master, whom he even surpassed. People praised his ability, calling him the Dragon of the school.

He then came back home, and soon afterwards went on knight-erranting in order to be more trained in swordsmanship. In his journey he had contests everywhere, but none could defeat him. In his lifetime he fought hilt to hilt nineteen times, most of them on this journey. After he changed his name to Tsukahara Bokuden in old age, he never fought with a sword, except once with Kajiwara Nagato, because his mind was mellowed as his swordsmanship attained perfect maturity. One famous story is told of him.

Tsukahara took a ferry-boat, the story goes, from the ferry station at Yabase in the province of Goshu. There were several other passengers, among whom was a samurai who boasted of his military accomplishments. He looked 37 or 38 years of age and wore a beard. Sturdy in body, he looked very strong. Fixing his eyes on Tsukahara Bokuden, the samurai thus addressed him:

"You look to be a student of military arts", he said. "How advanced are you in them?"

He looked down upon Tsukahara.

"Yes, I'm a student of military arts, but I have not become proficient in them," Tsukahara replied.

"You look to be trained in swordsmanship a little. What is your school?" the samurai said with a haughty look.

"My school is the Mutekatsu school, a school that teaches how to win without arms", Tsukahara replied half in fun.

The samurai's pride was considerably wounded by being made fun of, and he got angry.

"Well then, let us have a match!" he cried, "I'll fight with a sword. Can you dare to confront me without arms?"

He impatiently asked the boatman to make haste, and bring the boat quickly alongside the bank.

Tsukahara was calm. He said to the boatman:

"If we fight on the bank, we shall be hindered by the uproar of the spectators. So we had better land at that islet yonder and fight there. Bring the boat alongside the bank, will you?"

Turning then to other passengers, he suggested seeing the fight and telling its story to their countrymen as an interesting experience.

The boatman turned the direction of the boat and brought it to the islet.

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When it came close to it, the samurai drawing his sword, sprang from the boat, and cried "Come on and fight, old man!"

Tsukahara remained serenely in the boat. "Wait! Don't make haste, lad!" he said. "My Mutekatsu-ryu (the armless-victory style) requires a very calm attitude."

So saying, Tsukahara took the boatman's pole. There was a distance of about one *ken* between the boat and the islet. All on the boat supposed that he intended jumping to the islet by means of the pole. But instead of doing so, Tsukahara thrust its end against the bank and pushed the boat back, letting it run back 3 or 4 *ken* off the islet.

"Good heavens!" the samurai on the bank exclaimed. "Are you taking to flight? That is a cowardly thing! Come back and fight, you coward!"

He stamped with rage.

"Don't talk nonsense!" Tsukahara replied, and laughed aloud. "True tactics are quite beyond the comprehension of one like you. This is the secret of the Mutekatsu-ryu! If you wish to be initiated into it, come swimming!"

All passengers burst out laughing. Tsukahara urged the boatman and they sailed away.

Tsukahara's name was renowned in every corner of the country. It was then the civil war period, and the chieftains struggling for supremacy, cordially invited him and got their subjects to learn swordsmanship under him.

One of the chieftains was Takeda Shingen, the great lord of Kai province. Who saw the display of his wonderful art, and much admired it.

"I am confident myself of my ability to match any in grand tactics, but in small tactics (swordsmanship) I'm not equally proficient," the grand general said to Tsukahara. "I invited you wishing to taste for myself some of them. Can you not teach me?"

As Shingen was one of the greatest figures of that age it was remarkable that he humbled himself before a mere swordsman to receive his instruction.

The lord had among his subjects a good halberd man, called Kajiwara Nagato who was a little man, but in the art of fencing with a halberd was regarded as unique in the country. In his eye Tsukahara Bokuden was a mere samurai. He was discontented with the cordial treatment accorded by his lord to Tsukahara. He sent a challenge to Tsukahara, and it was accepted. The match aroused great interest among the samurai of the time; for Tsukahara was the greatest swordsman and Kajiwara the greatest wielder of a halberd, and the two were fighting at the risk of their lives.

A bout took place, and the contest was decided in a moment.

At the moment when Kajiwara going

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back a step attempted with lightning speed to cut down his opponent by the feet with a big halberd, Tsukahara with a yell cut the halberd in two.

Kajiwara was startled. Without a moment's hesitation he threw the remaining part of the halberd at the opponent, and was drawing the sword, when Tsukahara swiftly gave him a thrust on the skull, cutting him down.

This elavated Tsukahara's reputation all the more.

Tsukahara went up to Kyoto towards the end of the Tenmon era (1532-1553), and serving Miyoshi Chokei, taught swordsmanship to Ashikaga Yoshiteru, the *shogun*. He had good pupils, of whom Moro-oka Ichiu and Saito Shumenosuke were most famous. He died at the age of 70 on March 11th in the third year of Genki (1572). His tomb is in the Baiko Temple in Suga-mura, Kashima-gori, Hitachi Province.

In his lifetime he fought 19 times with a sword and took part in 39 battles, in which he cut off 202 enemy heads. He received six wounds from arrows, but none from a sword.

An Italian opera company arriving in Tokyo, and actresses of the Imperial Theatre welcoming them at Tokyo Station.

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XXXVI

CONCLUDING REMARKS

In Part I the author gave an account of intercourse between Japan and Europe and America, and pointed out that Toyotomi Hideyosi and Tokugawa Ieyasu encouraged foreign trade with a view to their own aggrandizement, their success in which may be gauged by the fact that notwithstanding the wars they carried on for many years, they were both amply supplied with resources. We have also seen how prejudicial was the policy of the politicians succeeding them, who adhered to the principle of the closed-door and prohibited foreign travel and the building of large ships, although it must be remembered that the cause of this policy, the exclusion of Catholicism, was inevitable, that religion being detrimental to the state. It was at the same time admitted that, despite the evil which the Catholics wrought and which still lingers in people's minds, they deserve credit for having introduced some elements of European culture into the country In the earliest voyages of Japanese ships to America in the 15th and 18th years of Keicho (1610 and 1613) were recorded remarkable events well worthy of note in the history of the navigation of the world. Finally, weighty proof was adduced that in ancient times Japanese crossed the Pacific Ocean and settled in America, where their descendants survive to this day.

In Part II the author described the intercourse between Japan and the countries to the south-west, showing how flourishing that intercourse was in the 16th and 17th centuries and how many ships plied to and fro. At that period the Japanese took an active attitude to the outer world and freely emigrated abroad, everywhere forming settlements that outnumbered in population the Japanese settlements of the present day in Korea or elsewhere; and they earned the fear and respect of natives and foreigners alike in the countries in which they dwelt. All this intercourse and commercial activity were, however, checked by the stupid policy of statesmen, who overestimated the strength of foreign powers, Spain and Portugal especially, and whose principle, if they had any at all, was "peace at any price" and who rashly shut the country to foreign intercourse, with the most unfortunate results for future generations, —results which it will take a long time to repair.

Part III was devoted to treatment of the intercourse between Japan and the eastern part of the Asiatic continent. It was remarked that while the Bakufu or Tokugawa government persisted in adhering to a time-serving and procrastinating policy, Russia was advancing eastward and encroaching on the vicinity of the northern frontier of Japan, with the natural result of causing troubles for the future.

Each of these parts is divided into two or three sections, in one of which a general summary of intercourse and trade with the countries dealt with has been attempted, the other being devoted to an historical relations, with comments, of the

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warlike expeditions, daring explorations and other achievements of the Japanese, together with their travels and studies in foreign countries. In addition to these three parts Part IV has been included in which fragmental annecdotes and episodes are treated, special reference being made to the traditions of Japanese travellers in Manchuria in ancient times.

The majority of these activities tended to increase national glory and national wealth, although some of them, it must be confessed, were of little or no value and interest. And yet, despite their obvious advantages to the state, there are some so little versed in history and with so narrow a conception of the nation's evolution, that they superficially imagine them to have had no influence on the Japan of to-day.

'To seek for knowledge from the outer world at large'' was the national policy established at the beginning of the Meijit *régime*, but almost all our politicians were and are too much engrossed in comparatively trivial home politics to pay due attention to foreign affairs. This is an evil inherited from the closed-door principle of old, when the country was in much the same state as that of the Mongols so graphically described by Juveini. "The highest offices," he says, "are filled by the meanest people, and many contemptible folk have been enriched. Every intriguer has become an emir or vizier; every braggart enjoys power. All the learned have fallen by the sword, the nonentities who have replaced them know nothing and obscure persons deem themselves aristocrats. In times such as these, which are a period of famine for science and virtue and a full market for ignorance and corruption, when all honesty is degraded, where everything evil is held in honour, it may be guessed what encouragement there is for science and letters."

Many years ago she author published a newspaper article, in the course of which he remarked: "Should we not be ashamed to face our forefathers? They were high-spirited and energetic, carrying out many enterprises abroad, both political and commercial. They were daring and courageous, in marked contrast with the generations which succeeded them."

About the 9th y. of Meiji, or 1876 a proposal was made to the Japanese government that the Mariana (Ladrone) and Caroline Islands, in the neighbourhood of the Ogasawara Islands, should be purchased from Spain, and, further, that an attempt should be made to colonize part af New Guinea, but the scheme was not adopted. About the same time Saba on the northern coast of Borneo, which is almost as large as Kyushu, could have been obtained from the owner for a million and a half *yen*, and the Cabinet was strongly advised to take advantage of the opportunity, but no action was taken. A few years later the territory in question became a British possession, administered by the Borneo Company as part of India was formerly administered by the East India Company, and it is said to yield a yearly surplus of hundreds of thousands of *yen*. Alas, *tarde venientibus ossa*.

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1. From *Tarikh Jihankusha* ("History of the Conqueror of the World") which gives an account of the reigns of Genghis Khan and his successors, by Alai ud din Ata Malik Juveini, a native of Khorassan who lived in the thirteenth century- Baron D'Chsson's *History of the Mongols*: Amsterdam; 1852.

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But the past cannot be recalled ; we must warn statesmen or politicians in power for the present and the future. To-day there are many Japanese wno have travelled abroad or read foreign books, and so possess a certain knowledge of other nations, but most of them are frivolous, intoxicated by the external civilization of Europe and America, and pay little attention to its sources, less to difference between Eastern and Western nations, and least of all to their relative superiority and inferiority. On rhe other hand those who perceive that "Nihon is Nihon" are too conservative, nay bigoted and narrow, though they claim to be loyal and patriotic. Even granting that the latter class of persons is preferable to the former, it is equally ill-adapted for the discussion of political affairs. Many years ago when the question of treaty revision arose, some politicians, wellnigh forgetting the reputation of their country, thought it must needs be solved by national humiliation. Others, on the contrary, bigoted in their views, strongly opposed mixed residence, alleging that the consequences would be dangerous to the state, just as the politicians of old imagined, they could maintain their "family governmen t" eternally by the expedient of the closed-door, without taking heed of the advantage or disadvantage to the nation at large. Both parties, the frivolous and the bigoted, are, as they formerly were, simultaneously astray, confusing one thing with another. The long continued negotiations for revision of treaties already have their effects, for the accomplishment of which no self-humiliation on the part of Japan was, as a matter of fact, necessary.

As regards foreigners, the majority have no accurate knowledge of the Far East. I cannot but regret that even Europeans and Americans known as shrewd and competent critics should not seldom fail to appreciate matters relating to Japan. I might mention, for instance Lord Curzon, formerly Under Secretary for Foreign Affairs and subseqently Viceroy of India who put on record his views on the Far Eastern question,[1] Henry Norman, a distinguished journalist, who after his return from China and Japan wrote a book on them,[2] and Von Brandt, formerly German representative to Japan and China and inclined to be a partisan of the latter, who wrote a copious work on these countries ;[3] and claim that their views and ideas were supported by the actual facts. If such eminent observers still fail in properly appreciating this country, how much more does the ordinary writer or reporter who airily discourses out of his own imagination with the aids of other men's books, or heedlessly writes from what he has been superficially seen and has heard from foreign residents during a short tour in Japan. Such a man publishes his views *ad captandum vulgus*, it is needless to comment on the justice and accuracy of his opinions.

It is most unfortunate that the statesmen of Europe, almost without axception, are still accustomed to pay attention to such irrespnsible observers, and so are unable to apprehend the actual bearings of any question that may arise in the East, and imcompetent to decide on the right course to take. The chief failing of almost every

1. *Problems of the Far East : Japan, China ahd Korea :* London, 1894 &C.
2. *The Real Japan :* London, 1891 and 1893; New York, 1892.
3. *Dreiunddreissig Jahre in Ostasien :* Leipzig, 1901.

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European statesman or politician is that he knows little or nothing of the *people* of Japan; he forms his opinion from those Japanese of wealth or rank or from imperfect knowledge of those who idly tour in foreign countries. With no better ground for forming an opinion, it is absurd to draw any sweeping conclusion on the Japanese character. It is remarkable experiment that when war was on the point of breaking out between Japan and a foreign country, the whole population did their utmost for the defence of national honour against their enemy. They spared no effort to supply means for the struggle, freely offering both their lives and their property. Loyal and patriotic as they were, they were ready to serve under the national standard, not hesitating to sacrifice themselves when the honour of the country was at stake. This is a well known characteristic of the nation.

One time the author [1] of *The Fifteen Decisive Battles of the World* imagined that the Eastern nations would be swallowed up by the Western nations. Such wild ideas are chiefly due to differences in races, religions, customs and material civilization —though nowadnys religious influence gives way to mundane necessity, especially to commmercial intersets or mammonism. A critic should fully investigate the history of a country and its present conditions before he atttempts to pass judgment on it. Even well-informed statesmen and writers often remark: "It it possible that a pagan Asiatic nation can completely reform ? Can a people enjoy the fruits of civilization without possessing its root, Christianity ? Will not such a nation fall before the higher and aggressive nations of the West ?" This academic view is diametrically opposite to that of another school of observers who speak of the "Yellow Peril." [2] This theory, thoughit may sound somewhat pessimistic, has an element of truth and is not unreasonable if we reflect that Oriental countries once took a high place in power and civilization among the foremost nations of the world; in Asia most important inventions, such as gunpowder and the mariner's compass, were known in early times ; almost every religion—including what some people believe to be the only true religion—had there its source, not to speak of metaphysical speculations and mystic spiritualism of a depth that only Orientals could plumb; and finally as history shows, part of the West was often vanquished by the East. Yea, as a matter of fact a time may come when *delende est Carthago*. But I am no *laudator temporis acti*, nay, am rather a well-wisher to that modern civilization which the new Japan is assimilating. In short, civilization and the civilized nations are not to be scorned, as formerly and even now they are scorned by the bigots of the East, nor, on the other hand, are they to be deemed so excellent and wonderful as shllow observers would think. Civilization has a long future and ample scope for improvement. That end is attainable be assimilation of the East and West, in other words, by the abandonment of mutual antagonism, a miserable feeling which still exists in some degree, though it is to a certain extent diminishing.

In concluding this work let me say one thing emphatically. Some of our politicians who are lacking in the vigour of labouring for the sake of the state, must

1. Edward Creasy.
2. See Diosy's *New Far Fast*, Von Brandt's works &c.

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be assiduous in maintaining their country's real strength and not rest content with living on a no minal reputation. Let the Japanese be ever faithful and courageous in guarding both the honour and advantage of their land against the wolf of the fable, no matter how large and how strong that wolf may be, no matter how much it is feared by other nations. They have done so in the past, and we can anticipate they will do so in the cause of their world-renowned and glorious country—Nihon.

THE END

A CHINESE JUGGLER

By Gyofu Soma

Hatsu-natsu no
    hokori tachimau
daido ya
    Shina no tejina shi
    dora uchinarasu.

Early summer heat,
    and a dusty human throng:
there beside the street
    a poor Chinese juggler long
    beats in vain his pleading gong.

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THE RED CROSS WITH of JAPAN

Thanks to the American Red Cross : —The Japan Red Cross Society on the recent occasion of the celebration of the re-construction of Tokyo, sent by telegram a word of thanks, in the name of its President, to the American Red Cross Society to this effect: On the completion of the re construction of Tokyo after the earthquake disaster, and of the Tokyo Municipal celebration of it, the President of the Japan Red Cross Society again tenders thanks to the American Red Cross Society for the sympathy and help accorded. In reply to this, the president of the Japan Red Cross Society received a telegram from Mr. Payne of the American Red Cross Society, on the day of celebration, to the effect that he joins with him in rejoicing over the re-construction of the illustrious capital of Japan.

Itozaki Tuberculosis Sanitarium Celebrates erection of Rooftree.—The projected extension of the Itozaki Tuberculosis Sanitarium of the Hiroshima Office of the Japan Red Cross Society was designed at the end of 1929, and on January 21st the ceremony of purification of the building site and the celebration of putting up the rooftree were held.

Graduation Ceremony of the Training Schools of Nurses and Midwives. —On March 27th the fifty-second graduation ceremony of the Training School of Nurses of the Japan Red Cross Society and the 7th graduation ceremony of the Training School of Midwives were held in the Hall of the Head Hospital.

The occasion was honoured by visits from T. I. H. Princesses Fushimi Chichibu, Kaya, Kuni, Nashimoto and Kan-in, Honorary Members of the Volunteer Nurses' Assoctation, Princess Fushimi representing the Honorary President of the association. The head office of the Japan Red Cross Society was represented by President Prince Tokugawa, Vice-President Marquis Tokugawa and Mr. Sakamoto and others ; and from the Volunteer Nurses' Association President Marquise Nabeshima and Vice-President Baroness Motono and Countess Ogasawara and others. Other visitors included Dr. Sato, Chief of the Bureau of Court Physicians, Surgeon-General Ikki, President of the Military School of Surgeons, and many others.

At 10 A.M. the Imperial Princesses attended the ceremonial hall, and the ceremony began with the Singing of the *Kimigayo*, after which diplomas were delivered to the graduates and prizes to the graduates with honours.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Danish Royal Visit

The visit of the Danish Crown Prince Frederick, Prince Knud and Prince and Princess Axel to Japan in March was an event no less happy than significant in the relations between the two countries. Japan has long held the Royal House of Denmark in high esteem, and this sentiment has always been reciprocated. His Majesty the Emperor tendered the Royal party a special banquet at the Imperial Palace, during which felictious messages were exchanged. His Majesty the Emperor conferred high Imperial decorations on the Royal visitors, for which honour they expressed formal thanks. After the banquet a special concert of Japanese music was provided at the Palace by the Court musicians, as the Crown Prince Frederick was particularly interested in music, and wanted to hear Japanese music. Indeed Japan's manners, customs and civilization in general appear to have struck the Royal visitors as extremely interesting, and every moment of their stay in Japan was fully occupied and much enjoyed. The reception accorded them by the Japanese people left nothing to be desired. Naturally all Danish nationals in Japan were enthusiastic in their welcome to the Royal representatives of their country, and people of all nationalities took occasion to join in the happy welcome to the distinguished visitors.

America and Japan

Public opinion in Japan from the beginning has been intensely interested in the proceedings of the London Naval Conference, and especially in the attitude of the United States towards Japan in regard to naval questions. Why America should be so firmly opposed to conceding a naval ratio of 70 per cent to Japan seems a mystery to the Japanese, unless it implies menace. Yet America contends that there is nothing sinister in either her proposals or her opposition. If this be the truth, then why should America be so strongly against a naval force which the Japanese authorities consider absolutely essential to national defence? The situation looks still more grave when it is obvious that the Japanese claims can prove a menace to none but an aggressor. The vernacular press of Japan feels rather indignant about the matter; and the press echoes the national mind. The Tokyo *Nichi-Nichi* was highly displeased at the spread of a

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false rumour that America had made satisfactory concessions to Japan at the Conference. There is special curiosity as to the source of the false rumour and little doubt as to its motive. The idea that Japan is asserting her claim to adequate naval defences for reasons of dignity rather than as a matter of necessity, the *Nichi-Nichi* rejects and resents as both groundless and unfair. To the paper it seems as unjust and unfair to ask Japan to place her national defences in the hands of America as it would be for Japan to ask America to place her defences in the hands of Japan; and yet the American attitude implies nothing less than this. To maintain peace by disabling other nations, says the *Nichi-Nichi*, is simply to assert conquest: under such circumstances peace is impossible. Thus, to the Japanese press, the American attitude appears inexplicable for a nation that claims to stand for peace and humanity.

The Japanese Ideographs

For some time there has been going on in the Japanese press a discussion as to the wisdom or otherwise of changing the nation's mode of writing from the old Chinese ideographs to Roman letters, in conformity with the nation's general policy of modernization. With all its elegance, suggestiveness and historic character the established method of writing is one which weighs extremely heavy on the Japanese brain. It is even tenable that many of the idiosyncracies of the people are due to the cumbrous system of recording ideas. This is particularly evident in China whence Japan derived her system of writing. Modern psychology shows quite clearly that thought, speech and writing are so closely associated that they react on each other to a remarkable extent. Precision and simplicity in language and writing are paralleled by clarity of thought. It may be too much to say that mental development is much retarded by employing ideographs instead of phonetic signs, but the question is worth attention, especially as it takes years to master the ideographs, and, at the same time, isolates Japan to a considerable degree from western nations. Under the present antiquated system of writing there is usually one ideograph for each word. Even now not all the characters are really used as ideographs, but simply as phonetic signs to give pronunciation, so why not use Roman letters at least for this purpose? It takes a knowledge of some 5000 ideographs to read the Chinese classics, but many of these are now obsolete. In ordinary literature about 10,000 characters are in use; but the dictionary has about 50,000 characters, though a great many of these are variants or obsolete forms. The greatest objection to the ideographs, no doubt, is

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the amount of mental energy consumed in acquiring them; and consequently an unnecessary burden is placed on the growing brain of each rising generation. This loss of time in acquiring the media of reading and writing is colossal. The strain on memory is out of all proportion to the result. There is really no proof that the system has any superior merit. The system of writing followed by Japan and China has in no way made there countries superior to the European countries where the Roman alphabet has been used for centuries. Real elegance of style and nuances of meaning in language must lie not in the mystery of ideographs but in thought itself, which should find appropriate expression in simple forms capable of a more universal appeal. Some leading Japanese scholars have already reached these conclusions, but the nation is slow to act on proposals for reform.

Shakespeare Gold Medal

A very pleasant and interesting event recently was the presentation of the Shakespeare Gold Medal of the Japan Society of London to Mr. Sasaki, a student of the Tokyo Imperial University, for his essay on the poetry of the Poet Laureate. When it is remembered that The Grammar of Poetry, as illustrated in the works of Robert Bridges, would be a formidable task for even an English literary scholar, the achievement of the Japanese student is all the more significant, bearing witness to the thoroughness of English studies at the Imperial University. In formally presenting the Medal the President of the University expressed gratitude to the British Government and the English people for all that they had done in contributing so many valuable books to the English department of the University library, after is destruction by earthquake and fire, and especially to the late Lord Balfour who was chairman of the Library Committee in England. In responding to the President's address, the British Ambassador, Sir John Tilley, bore witness to the scholarship of the essay which he had had the privilege of reading and expressed the interest of England and English universities in the progress of English studies in Japan, which, he said, did much to foster the good relations so long prevailing between the two countries.

Blossoms and Tourists

One of the more pleasant aspects of Japauese civilization is the devotion of the nation to flowers, which is seen at its best in cherre blpssom time. The flowers begin to come out earlier in the south, and are at their height in Tokyo and vicinity early in April. This year Japan had an unusnal number of tourists arriving in time to see

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amount of mental energy consumed in acquiring them; and consequently to unnecessary burden placed on the growing brain. Needless waste of generations. This loss of time is increasing the media of reading and writing is colossal. The strain on memory is out of all proportion to the result. There is really no proof that the Japanese has any superior merit. The system of writing followed by Japan and China has in no way made these countries superior to the European countries where the Roman alphabet has been used for centuries. Ease of utterance of vile and rumours of meaning in language is not in any mystery of ideographs but in thought itself, which should find appropriate expression in simple forms capable of a more universal application. Leading Japanese scholars have already reached these conclusions, but the nation is slow to action proposals for reform.

A very pleasant and interesting event was the presentation of the

Shakespeare Gold Medal

to Mr. Sidney Lee, on behalf of the Shakespeare Club of the Imperial University of Tokyo, in honour of the Tercentenary of Shakespeare's death. The Chairman of the Committee in charge of the arrangements, Professor Yoshida, in the course of his address, said that the Committee had decided to award the medal to Mr. Lee in recognition of the services rendered by him to the cause of Shakespearean study, and especially for his work as editor of the Oxford Shakespeare. Mr. Lee, in his reply, said that he was deeply grateful for the honour conferred upon him by the Committee. He had always been a devoted student of Shakespeare, and had spent many years in the study of his works. He was glad to see that the Japanese people were also interested in the study of Shakespeare, and he hoped that the Japanese would be able to make a contribution to the literature of Shakespeare criticism. He was glad to see that the Japanese people were also interested in the study of Shakespeare, and he hoped that the Japanese would be able to make a contribution to the literature of Shakespeare criticism.

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the cherry blossoms. It has indeed been an extraordinary season for tourists, especially those coming in large parties, many on big ocean liners making world cruises. Thus, parties of from four to five hundred people have landed from their floating palaces and visited the more important cherry groves to enjoy an outing and often a picnic under the blossoms. Nor could any experience be more fairy-like any fascinating to occidental visitors bent on seeing something unique, for there is nothing quite like Japan's cherry blossom scenes in western countries, not even in California where the colossal wealth of bloom down the San Joachin, and other valleys, in spring, is, after all, only in orchards, more impressive for mass than for delicate beauty; and is for the cultivation of fruit for the market. In Japan the blossoms adorn the landscape in so many places; they are intimate friends of the people everywhere, filling the air with a delicate aroma and the scene with exquisite beauty. As Japan's unique distinction in this respect becomes better known and understood among travellers, the concourse of tourists will, no doubt, tend to increase from year to year. Then in the autumn comes the chrysanthemum season, with its unique displays of this wonderful blossom in all that horticultural art can do to produce unfamiliar yet beautiful creations. Tourists in increasing numbers are now coming in the chrysanthemum season. Nothing can be more delightful in the way of travel than to visit a country where weeks may be devoted to enjoyment of enchanting blossoms, and then to tour the more historic points of interest which have such intriguing traditions.

Canada and Japan

At a time when prejudiced minds in British Columbia are trying to influence the legislature against the admission of Japanese to the rights of Canadians, it is very pleasant to see such an incident as the visit to Japan of Mr. Brown, headmaster of a large school in Vancouver, who came here to see something of the country and people whence many of his pupils are derived. The numerous Japanese children in the big school over which Mr. Brown presides, having taken a standard equal to their Canadian fellow-pupils, are a direct contradiction of the theory that Japanese are unassimilable in western communities. In that important school the headmaster finds no distinction between Canadian and Japanese, so far as standard of scholarship and social life go. During his visit to Japan Mr. Brown received a most cordial welcome everywhere from all classes, both official and civil. Indeed Mr. Brown is a good example of the ideal Canadian citizen and leader, for it well becomes a country whose people are composed of nearly all races to choose as their leaders men of unprejudiced and comprehensive mind, standing for world ideals. When Canada, America and Australia are able to blend harmoniously Eastern and Western civilization to the extent Japan has done, the world will be a more brotherly place to live in.

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